

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS SQUARE, CONGRESS STREET, BOSTON, MASS.

No. 34.—Vol. VIII.

SATURDAY, AUGUST 23, 1823.

Terms, \$3.00 a year, payable in 6 months, or \$2.50 a year, if paid in advance. To Agents, every 11th copy gratis.

BIOGRAPHY.

From the *London Econ. Magazine* for May, 1823.
MEMOIR OF THE LATE REV. WILLIAM MILNE, D. D. MISSIONARY TO THE CHINESE, &c.

[Concluded from page 101, Recorder.]

In our last Number, we left Mr. Milne among his friends at Canton; but the extreme jealousy of the Chinese government rendering it imprudent for him to remain, much consideration it was agreed, that Malacca was, in many respects, the preferable centre of the Ultra-Ganges Mission; and preparations were made for Mr. Milne's removal thither with his family. Chinese books, printing-paper, and materials, were procured and after a most painful farewell to their friends at Canton, they embarked April 17, 1815. Unhappily, when they had not been more than five days on board, Mrs. M. was taken in labor, and delivered of twin boys under very trying circumstances; but by the kindness of Providence they all safely arrived at Malacca, after a passage of 35 days, and were very kindly received by the Resident, Major Farquhar.

The Dutch Protestant being at this time without a pastor, Mr. Milne was invited to accept the office; being determined, however, not to relinquish his missionary work, he declined the offer; but agreed to receive a compensation that enabled him, for two years, to relieve the Missionary Society from expense on his account. Afterwards, however, personal indisposition and an increasing family obliged him to recur to them again for his support. His labors among the Dutch, though in the English language, were not altogether in vain; much success, however, could not be expected, considering their imperfect knowledge of the English language, in which only he could preach.

His heart was, as we have seen, intent upon his missionary work; and as a first effort, he determined on the formation of a school for the instruction of the children of the poor. A place that had been occupied as a stable, was at a small expense fitted up as a school room, and papers being posted up in different parts of the town to give notice of it, it excited considerable attention; the Chinese never having heard of a free school before. Some difficulties, however, arose from their native superstitions. The Chinese master could only begin upon a lucky day, and each of the children must have what they called a "heart opening cake," to prepare him for instruction. These things, in the first instance, it was found necessary to comply with, or the school could not have been commenced.

But this was not all. It is customary also for the Chinese, in all their schools, to set up the images of Confucius and of Wan-chang (the god of letters); to which the children used to bow and burn incense-matches every morning, before they began to learn their lessons. This, however, was positively refused; and the objection was at length surmounted, by stating that the school did not stand upon the ground of a Chinese.

At length the school was opened on the 5th of August, with five scholars, but they soon increased to fourteen; who were instructed in reading, writing, and arithmetic; the whole in their native tongue. Still the grand difficulty was to introduce Christian books, and the knowledge of that religion which was necessary to connect the school with the office of a Missionary. The first object of the master, was, of course, to instruct them in the elements of their native language, and to enable them to read. He was then permitted to teach them (with consent of their parents) Dr. Morrison's Catechism; from which they learned from six to ten questions in a week. Mr. Milne afterwards expounded this, dwelling on such words as God, creation, soul, death, &c. which, by degrees, formed a catechetical exercise for the Sunday afternoon. The masters were also gradually induced to attend on the public worship with their children.

Mr. Milne had now, for two years, a great weight of engagements on his hands. Every morning his Chinese domestics met for Christian worship, in that language. A portion of the New Testament was read, with short remarks, and followed by prayer. He had then a part of the Old Testament in hand to translate, the school to superintend, and his own studies in the language, of which his knowledge was as yet very imperfect, to pursue. Every Sabbath day he had to preach in the Dutch Church in the morning; his usual morning exercise was therefore deferred till the middle of the day. At 1 o'clock the Scriptures were read, followed by an exhortation somewhat more at length than on other days. In the afternoon the scholars were catechized as above stated. Mr. M. then visited the town, distributing tracts and conversing with the natives. In the evening, at eight o'clock, the Scriptures were read and expounded, and the day closed with prayer. From three to eight adults usually attended, and there have been as many as twenty; but great difficulty was found in collecting any number of silent and attentive hearers. Copies of the Scriptures and Chinese Tracts were distributed by various mediums, throughout the Archipelago; and Mr. M. usually visited the different ships that arrived from China.

In the close of this year was commenced the *Ultra-Ganges Library*, with a very small number of books, European and Chinese. On a memorial to the Governor and Council at Penang, a grant was made of ground for the erection of Missionary buildings, subject to the future approbation of the Dutch government. A free press was also allowed at Malacca, and a free passage for members of the Ultra-Ganges Mission to any part of the Archipelago where cruises should be visiting.

In 1816, the Chinese scholars had increased to nearly sixty, and Mr. Milne composed for them the *Heath's Catechism*, and printed two new tracts, "The Strait Gate," and "The Sin of Lydianess," after being revised by Mr. Morrison. This year, the Chinese printer was baptized, on a solemn profession of his faith in Christ.

Additional printers having arrived from India, the printing establishment was considerably improved; and in the autumn, the Rev. C. H. Morrison arrived, to commence a *Malay Mission*, the importance of which had been long urged by Mr. Milne, and applied himself assiduously to that object.

In January 1817, a new range of warehouses and printing-offices were erected, having become necessary from the enlargement of the concern. Mr. Milne's next step was, as had been previously agreed, to publish a kind of Magazine, called "The Chinese Gleaner." No. 1, is dated May 1817, and was printed at the Mission press. It contained extracts of the correspondence of the East-India Missionaries, and Miscellaneous notices relating to the philosophy and mythology of the Indo-

Chinese nations. This work was calculated to produce the double effect of showing the Chinese, from their own writers, the folly and wickedness of their idolatry, and convincing Europeans of the necessity and importance of the Chinese Mission. The circulation of this work commenced at 500, and increased to 1000 or more monthly. It reached nineteen or twenty Numbers before Mr. Milne's death.

In June of this year (1817) arrived Mr. Medhurst, as assistant to Mr. Milne in the Chinese Mission; but, within two months after his arrival, the latter, partly for his own health and partly on account of his afflicted partner, who had gone thither a little before him, sailed for China, where he landed September 3d, and did not return till the following February. During this period some of the Missionary labours were necessarily interrupted, as Mr. Medhurst could not be supposed in so short a time sufficiently qualified to fulfil all the duties of an experienced Missionary, especially in China.

Previous, however, to Mr. Milne's leaving Malacca, he had translated the Book of Joshua; and while in China he translated the Book of Judges. An Exposition of the Lord's Prayer, which had been partly delivered in weekly lectures in a small temple at Malacca, was also here finished; beside which he wrote a tract "On the Folly of Idolatry." Mr. Morrison and his old colleague, Mr. Milne, being now once more brought together, they jointly drew up some regulations for the future conduct of the Ultra-Ganges Mission. A friend having given 4000 Spanish dollars for the express purpose of building an *Anglo-Chinese College*, they also devoted a spot upon the Missionary premises at Malacca for its erection. Another friend of the cause offered 400 Spanish dollars, as the foundation of a fund for the Widows and Orphans of this Mission, to which each Missionary was to contribute one dollar monthly.

During the same year, Mr. Morrison finished his translations of Ruth and the Book of Psalms; and some progress was made in other books of Scripture: he also translated into Chinese the Morning and Evening Prayers, from the English Common Prayer Book. During this period also, Mr. Morrison revised Mr. Milne's Scriptural translations, and prepared them for the press; and they agreed upon a division between them of the remaining books of the Old Testament. Mr. Milne, as the junior Missionary, choosing the rest of the historical books, as the more easy, and Mr. Morrison undertaking the books of Solomon and the prophets.

The health of Mr. and Mrs. Milne being considerably improved by the change of climate and the kind attention of their friends, they now returned to their proper station, and landed at Malacca, Feb. 17, 1818. Here they found Mr. Thomson, who had also returned from a voyage in the December preceding; and Mr. and Mrs. Slater, who had come from England by the way of Java, where Mr. S. had been detained by the Batavian fever. Mr. T. and Mr. M. resumed their respective labours, and Mr. Slater applied to the study of the Chinese language. Sept. 14, three more missionaries, (Messrs. Milton, Beighton, and Ince,) with their wives, arrived from England, two of whom applied to the study of the Chinese, and one to the Malay.

About Michaelmas this year, (1818) Malacca, about to treaty, was restored to the Dutch government; and the mission being recommended to their protection by the English, was received with great kindness. Nov. 10, the foundation was laid of the *Anglo-Chinese College*, on which occasion both the English and Dutch authorities condescended to attend.

During this year, Mr. Milne got through his translation of the books of Samuel and Kings, and wrote some new tracts and short discourses. A new Chinese school was opened, and Mr. Medhurst took the charge of the school and printing-office. Mr. Milne (as also Mr. Morrison) was honoured with a gratuitous diploma of D. D. from the University of Glasgow.

Feb. 6, 1819, Mrs. Milne laid-in of her last child, named Farquhar. At first she appeared to recover rapidly, but soon fell back, and died on March 20, "in humble hope (as Dr. Milne expresses it) of eternal salvation through Jesus Christ."

During the spring and summer of 1819, Dr. Milne finished the historical books of the Old Testament; and on the 25th of November the whole of the Old Testament was completed. The same year a mission was commenced in the island of Singapore, in the straits of Malacca, which was conducted by Mr. Milton.

As a proof and specimen of the piety and missionary spirit of Dr. Milne, we give the following extract from a letter written about this time (1820) to a friend in England:—

"Our schools prosper; knowledge increases; some hear the word. Ten or fifteen heathen, however, we consider equal to a congregation of several hundreds of professing Christians. The whole Scriptures are now rendered into Chinese. Many thousands of tracts, and other publications, have been widely circulated. Many fields are open. We want missionaries; young men—hard students—flaming souls, to set this dull part of the world on fire; for though we live under the line, the people's hearts are cold as ice. Spiritual death reigns around. Pray for us, and for the outpouring of the Spirit in *Ultra Ganges India*. Though we see not success yet, we faint not—we plough in hope. The Millennium is doubtless approaching; though we shall not see it, we resolve to labour to hasten it on. God has no need of us; but he confers great honour upon us, in suffering so vile and unworthy creatures to have any share in this glorious work. Java, Singapore and Penang, are all important fields, both for the Chinese and Malay. We have lately been visited with the Cholera Morbus in these countries, which has carried off multitudes; yet none lay it to heart. The nominal Christians in these colonies are most deplorably void of every thing like religion. There are many Catholics scattered over India, extremely superstitious, ignorant, and often very immoral; but there are pious persons among them; and in Bengal and some other parts of India, religion is greatly revived. Among the Protestants in the English colonies, (for we are under the Dutch) things wear a very cheering aspect; never were such things seen in India before. Multitudes—multitudes of children instructed, and the Gospel made known in very many languages and dialects, and by men of many different denominations. Yours ever, W. MILNE."

"P. S. Many ways you may be useful to the good cause. Seek a wise and judicious acquaintance with the Holy Scriptures; avoid the flimsy, flighty gossip of the religious world; read general history, it will enlarge your mind; view the world on the vast and broad scale of the divine government; cherish tenderness of heart to all objects of distress."

Dr. Milne's health began now visibly to decline; which being reported to the Directors of the Mis-

sionary Society in London, they were desirous that he should visit the Cape, or even return to England for the recovery of his health; but he was unwilling to leave the mission till his labours could be better spared.

Prior to leaving Penang, Dr. M. had anticipated the fatal termination of his disorder. "As to my own case," said he, "I think a great and peculiar uncertainty hangs upon it; there is a complication in my disorder. I believe that a long sea voyage might be useful; and yet I am so tied at Malacca that I cannot take it. I must hang on till I see persons able to carry on the work." He took a voyage however, to Singapore, and proceeded thence to the Prince of Wales's island, where he remained about a fortnight with the missionaries Ince and Beighton, who attended him alternately. Finding the heat of George Town too overpowering, he retired for a short time to the house of a kind friend, Mr. D. Brown; but he soon became anxious to return to Malacca, and the Governor very kindly sent the *Nautilus*, a Government cruiser, to convey him home, where he arrived six days, May 24, 1822, in a very debilitated state, under the care of Mr. Beighton, & died a few days afterwards. "On the Sabbath he spent at sea," says Mr. Beighton, "he appeared to me more composed than usual; and as he lay on his couch, he was observed to be much engaged in prayer. 'O God,' said he, 'prepare me for life or death' adding with peculiar emphasis, 'but death! death! that is the thing!'"

Dr. Milne had previously made his will, and settled all his earthly concerns. The Dutch physician who attended him pursued the same course of medicine as had been recommended by Dr. Boyd. It appeared after his death that his complaint was wholly pulmonary, and that his liver was not affected.

On Saturday afternoon, June 1, Dr. M. was in extreme pain, and exclaimed, "My God, My God, help me!" His pain abated as his frame grew weaker; and at half past two on Sunday morning June 2, 1822, he finished his earthly pilgrimage, at little more than the age of 37.

ORIGINAL ESSAYS.

REVIEW.

For the *Boston Recorder*.

THE LITERARY FOUNTAINS HEALED: A Sermon preached in the Chapel of the College of New Jersey, March 9th, 1823. By SAMUEL MILLER, D. D. Professor in the Theological Seminary at Princeton.

That was an auspicious day, which the people of God in different parts of our country, consecrated to fasting and prayer, with reference to the revival of religion in our Colleges. We hailed it then, as the harbinger of good. The fact that the day was thus consecrated, gave to it interest and impressiveness. We well recollect, that when on the morning of that day, we thought of the thousands united in supplication; when we walked into the sanctuary, and there witnessed the interest that beamed in every eye, and the solemnity that sat on every countenance, we felt that a new and powerful moral impulse was given, and that Christians would therefore feel a deeper interest in the religious welfare of our Literary Institutions. Subsequent events have strengthened those feelings. We have learnt from many places, the strong interest awakened by that day's observance; Christians generally remembering the Colleges of their religious state is listened to with deeper intensity, and on every Sabbath morning the voice of thousands ascends with more fervor to heaven.

The discourse by Dr. Miller, noticed above, was delivered soon after the day of fasting and prayer for the Colleges and with special reference to it.

"I wish now (says he) to follow up the observance of that day with some remarks and exhortations, which are intended to harmonize with, and by the blessing of God, to promote the same great object."

His text, taken from 2 Kings, ii. 21, is accommodated to the "Literary Fountains" of our land—that is, to our institutions of learning. His design is to show,

1. "That from these fountains, the best interests of our country, under God, must flow." And 2d, "That it is of the utmost importance that the *salt of good principles be cast into these fountains*, and that for this, we ought all to labour & pray."

It was not to be expected that on such a subject, new ideas would be advanced. The author has happily succeeded in giving obviousness and prominence to what he has stated. The influence of our literary institutions, is of a direct, positive kind. It flows forth over our country, refreshing and fertilizing, or withering and destroying.

"Thence are sent forth, from year to year, those Legislators, on whose wisdom, integrity and prudence, the character of our laws must depend; those Judges and Magistrates, on whose knowledge and probity, the administration of public justice must rest; those Lawyers, to whom the rights and property of their fellow citizens are necessarily every day committed; those Physicians, to whom we daily entrust our health and lives, and who, by skill and uprightness, or by ignorance and profligacy, may become, to an extent that no tongue can around them;—and finally, those *Instructors of youth*, to whom we commit our beloved offspring, and who are to impress them with principles and habits, which may, perhaps, characterize them through life, and even cleave to them as long as they exist. As long as the union of piety and learning shall be deemed necessary to prepare ministers of the gospel for the proper discharge of the duties of their office, so long must the church look to our literary institutions for a supply."

"But how great is the amount of the influence annually flowing from our Colleges over the country?"

"Recollect that it has been computed, that there are at least, *three thousand young men* constantly in a course of education in the colleges of the United States. Of these, a fourth part, or between seven and eight hundred, we may calculate, are annually sent forth into the community, prepared to enter on their professional duties. Suppose only half of these to possess talents and attainments equal to the point of mediocrity, and what a flood of active influence may we consider as poured from these fountains every year, into the community!"

Moreover, the number of literary men in our country is annually increasing. Colleges are rising up in the new states, so that the influence from this source is continually and rapidly enlarging. It becomes a serious question what shall be the nature of that influence. That, obviously, depends on the character of the individuals who

exert it—and in general, on the character which they form while in College. Hence,

2. "It is of the utmost importance that the salt of sound moral and religious principles be cast into our Literary Fountains."

This proposition the author establishes by showing, in vivid contrast, the moral and intellectual influence of vicious and virtuous principles. He pictures before you a College where laws are infringed; where midnight is darkened with crime; where profaneness and intemperance, and gambling, and every species of immorality abound—he places in it a youth, unsuspecting, of fair promise, of religious education, the hope of his parents. That youth, in an evil hour, is lured from virtue, he becomes the companion of the dissipated, his prospects are blighted, the heart of his parents broken.

On the other hand, "figure to yourselves a College of a different character." A College, where, besides able and virtuous instructors, "the great body of the students are sober, studious, orderly." Where, in a word, the influence of religious principle is felt. "Should a youth of an opposite character be sent there, it may in general be expected that he will imbibe the correct sentiments, and fall in with the laudable habits of which surround him"—that "he will become sober-minded, eventually pious, and go forth into the world, prepared to act his part in life in a manner worthy of a rational and immortal being."

The author's remarks on the intellectual influence of religious principles, are well worthy the attention of instructors and students.

"I will venture to say, that wherever real religion exists in its purity and power, the mind of its possessor is more enlarged, more vigorous, and better disciplined, than it could possibly have been without it. And if there be any truth in this assertion, then it is plain, that he who should propose to conduct a band of youth through a course of liberal education, without the aid of religion, would neglect one of the most potent and precious auxiliaries to which he could resort, even putting entirely out of view its power as a principle of sanctification, and its essential connexion with everlasting happiness."

Sincerely do we desire that this sermon may obtain extensive circulation. It contains much "matter of fact." We hope it will find its way to the Officers of our Colleges, and that those whose business it is to preach to Students, will occasionally imitate the worthy example which has been set them. The consideration that the character of Students, is usually formed while in College, gives awful responsibility to the office of Instructors. It admonishes them, "Be faithful to your trust." The same consideration powerfully appeals to the pious Students in our Colleges. Are you discharging your duty to your fellow Students? Do you set before them an example which you will never regret? When crowned with the honors of your College, and about to part, perhaps, forever, from your companions, are you sure that you will experience no rebukings of conscience? no frowns of your Saviour?

The subject of this Sermon demands the attention of all. The character, we had almost said the *existence* of our Republic is connected with the character of our Literary Institutions.

"If any man, then, wishes to see our Colleges so many salubrious fountains, sending out pure and fertilizing streams, to enrich and 'make glad the city of our God'; if he desires to see them annually sending forth bands of well-trained youth, fitted to adorn and bless their country; let him pray that the 'salt' of divine grace may be plentifully cast into them;—that the Holy Spirit may be poured out from year to year upon them." This duty "as much becomes the patriot as the saint."

AMERICAN COLONIZATION SOCIETY.

For the *Boston Recorder*.

The American Colonization Society was organized at the commencement of the year 1817. The Board of Managers holds its meetings in Washington. The anniversary meeting of the Society is held in the Capitol in January. The President is the Hon. Bushrod Washington of Mount Vernon in Virginia. On the list of its Vice Presidents are found the names of Mr. Crawford of Georgia, Mr. Clay of Kentucky, General Mercer of Virginia, General Harper of Maryland, Bishop White of Pennsylvania, President Day of Connecticut, and Gov. Phillips and Mr. Webster of Massachusetts. The object towards which this Society is directing all its efforts is the establishment of a Colony of free blacks from this country on the coast of Africa. In the prosecution of this design, they have already purchased a large tract of country on the western coast of that continent, and sent out to it about 200 settlers at the commencement of the Colony. This territory, to which the name *Libertaria* has been given, is healthy, especially to the blacks, with a fertile soil, well wooded and watered, on the banks of a large river 3000 miles long, and with one of the best harbors from one end of the continent to the other. Cape Mesurado where the settlement has been commenced and where a town has been regularly laid out, is well situated for trade, and will, it is thought, become a place of great importance.

The following are some of the objects to be gained by the establishment of such a Colony as is contemplated.

1. There are within the limits of the United States, 236,000 free blacks. These people taken as a body, are ignorant and wretched. They are excluded from all respectable society. They are poor, for they have no sufficient motive to industry;—they know that money cannot procure them either influence or respect. In the present state of society nothing effectual can be done for their benefit here. You cannot turn them into white men; you cannot make white men forget that they are black. Now this colony will be a place of refuge for these people. Men of color can go there and form a community by themselves. And there they will have every possible incentive to be industrious and enterprising.

2. The laws in most of the slave holding States prohibit (and, as is generally thought, for good reasons,) the emancipation of slaves. Many slave owners feel anxious to do something effectual for the benefit of those whom Providence has made so entirely dependent on them. But the laws, and the public safety, and the welfare of the blacks themselves forbid their emancipation. The Colony will afford to these benevolent masters, and there are many such, the means of conferring on their slaves the greatest possible benefit—liberty and all the privileges of freemen. The writer speaks from his personal knowledge when he says that there are owners of slaves, who are trudging up their young blacks with the design of making them citizens of the little republic of Liberia.

3. The slave trade—that outrage on humanity—that commerce in the blood and souls of men—is still carried on to a tremendous extent, and with aggravated horrors. It is supposed that every year no less than 60,000 slaves are carried in chains from Africa. Now the only way in which

this horrible traffic can be effectually suppressed is the establishment of Colonies along the coast, which shall open to the natives the sources of a lawful trade, & not only so but shall be able by their military and naval force, decidedly and effectually to prohibit this trade which the United States Courts have denounced as piracy, and which has been formally abolished by every civilized nation except Portugal under heaven.

4. This colony if properly supported and cherished will be the foundation of a mighty empire. The little settlement of Mesurado may extend itself by degrees—schools and churches, villages and towns—and cities may spring up along the coast—the ensigns of liberty may be planted there—halls of legislation and justice may be erected—agriculture and the arts may flourish there—commerce may spread her sails along the coast—and the 200 settlers who are now exposed to peril and distress, may be the fathers of a nation which shall carry the institutions of freedom and the light of the gospel into all the gloomy recesses of Africa. Christians! remember this object in your prayers; remember it in your contributions.

AMERICAN EDUCATION SOCIETY.

The Rev. David Kimball, of Louisville, N. Y. formerly a Beneficiary of the American Education Society, while pursuing his Theological studies, first proposed the cultivation of Missionary Fields. The plan was suggested to him by seeing the title-page of Rev. Ward Stafford's Report concerning the desolations of the city of New York, entitled *A New Missionary Field*. He immediately wrote and spoke the following declamation.

Make greater efforts! How can they be expected to make greater efforts, without a system? You all allow, without hesitation, that nothing effectual can be accomplished by ill-directed means; but the great body of the people have no systems of charity, no plans of benevolence at all. "We do our duty," say they, "if we pay our taxes and give something to the poor."

Do their duty! What then is to become of those destitute of gospel privileges? What will become of the poor Indian, who stands on the threshold of the house of God, and cries for the bread of life? What will become of the heathen who gropes in darkness, and asks, Will no one lead me into a path of life? Yes; Missionaries must be sent to the East, to the West. For how shall they believe on him, of whom they have not heard? How shall they hear without a preacher? How shall they preach to them if not sent? And how shall they be sent without means of support? Done their duty!—No, they have done nothing! They must be instructed in their duty.—Plans and systems should be devised for them.—Christians must, and I trust will feel, that they are not their own. They hold their property as stewards for Christ. A portion of it should be consecrated to his service.

Christians in the common walks of life, can do ten times as much as they now do. Do you ask how? By proceeding systematically. At the beginning of the year let them commence a train of operation, which shall continue to its close. Now what plans can be suggested? I do not say, Go form societies; go proclaim the wretchedness of the heathen; the wants of a suffering world. By this indeed, you might awaken sympathy, but the object would not be effected. What then is to be done? I answer, devise means. What means? This, for one.

Let the Christian farmer consecrate a small portion of his field, to be cultivated in his leisure hours, solely for charitable purposes. Let this spot be called his *MISSIONARY FIELD*. Why should not a Christian as much calculate to raise a revenue for the service of Christ, as to procure subsistence for his own household? While laboring on his little consecrated spot, let him regard his work as missionary labor. Thus will his piety and Christian benevolence be mutually promoted. Pursue the thought. Could not much be done by such a system as this? Is it beneath our notice to make the humble attempt? Why shall not we set the example? Preaching accompanied by example, is powerful oratory.

Why could not, also, the pious mechanic be induced to devote one day in thirty, to the special service of his Saviour? Let the proceeds of his devoted labor be kept distinct from his other acquisitions, and specifically appropriated to such charitable object as he prefers. "If thou altogether hold thy peace at such a time as this, then enlargement and deliverance shall arise from another quarter." By devising systems like these, hundreds, yes, thousands of dollars might be raised, where now nothing is done. "This vain to press on men the duty, while they feel incompetent to give."

For the *Boston Recorder*.

OBJECTS OF BENEVOLENCE.

Mr. WILLIS.—I am very grateful for your review, in the Recorder of July 26, of Dr. Porter's sermon on the *Signs of the Times*. That there are errors in the present system of management for the spread of the gospel, I verily believe; and I am willing that a champion of benevolent exertion should come forward boldly, and tell us of them. "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil which shall not break my head." I know, Sir, there is danger that "those who are destitute of personal religion" will mistake their efforts for genuine piety—I know, there is danger that "the real Christian" will accommodate his religion to the "taste of the times"—and I know too, there is another error which, if not remedied, will shake our benevolent institutions established for the spread of the gospel to their foundation—I mean that of *distracting the public attention with a thousand minor objects*.

"Good men," says the Doctor, "contract localities of feeling. The interest in their neighborhood, of their party, of their College, of their periodical publication, (or whatever happens to be the favorite object,) because it is *there*, is magnified into pre-eminent importance. Minor and temporary objects of benevolence, that concern only one village, or family, or individual, are excited into a competition with the paramount interests of the church. Public attention is distracted; and the little streams of charity, which ought to fall into a common current, and swell the tide of that mighty river, which is to make glad the city of God, become so many counter currents, crossing each others course in every direction."

A few persons, for example, undertake to erect or repair a church, or to establish an Academy. They possess no means of their own, but entertain no doubt that, in this period of liberality, sufficient aid can be obtained from the public. An agent is despatched to distant parts of the country, who preaches his solicitation on strangers, perhaps with an untiring pertinacity, proportioned to his own want of intelligence, and delicacy of feeling. Now, if he succeeds to collect more than enough to defray the charges of his journey, it is done at the expense

of confounding great with small objects of charity or of alienating many minds from all such objects. The general principle applicable to such cases, doubtless is, that good objects of a local nature should seek help chiefly from their own region; for the same reason that a necessitous individual should ask aid where he is known. And it is equally obvious that the resources of distant regions, should be promptly thrown into one common charity, in behalf of objects equally the concern of all—objects that have no local habitation, but the hearts of Christians."

PRACTICAL INFIDELITY.

Now let me ask you what greater credit is due to those who profess to believe in Christianity, and in the face of this profession, do nothing for the cause of Christianity? If they truly believe in Christianity, they must believe it to be of divine origin—they must believe it to be full of interest and importance to every human being—they must believe it to be intended by its great Author to be of universal benefit—they must believe it to be the cause of God, and of truth, and of mankind—they must believe it to be a system of compassion, a system which shows compassion to them, which requires them to have compassion on others, and which holds it out as the highest style of compassion, that they vindicate its honour, and spread its influence—and they must believe that for the manner in which they treat it, both as it respects themselves and their fellow men, they must render a strict account to him who is to "judge the quick and the dead." Their faith, if they have faith, must include all this; but what if, professing to have such faith, that system on which it is avowedly fixed secures from them no active interference in its behalf? What if they sit and hear unmoved the blasphemy and derision with which its adversaries assail it in their presence? What if they put forth no energy in order to stem the torrent of infidelity which may be threatening to overwhelm it? What if they turn a deaf ear to those ignorant and helpless sinners that are beseeching them to impart to their instruction and their salvation? What if they withhold their countenance and aid from those institutions which have it for their object to circulate the knowledge and increase the influence of Christianity at home and abroad? What if they embrace some of the various opportunities that are afforded them in the course of Providence, of witnessing in dominion? What if they feel and express no joy when they hear of the triumphs which it is gaining over every thing that exalts itself against God, that enslaves the conscience and degrades the condition of man? And what if in wantonness or malignity they oppose the labours of the Christian philanthropist, and brand him with the stigma of fanaticism, and hold him up to the ridicule and contempt of a world already too willing to laugh at those who care for the souls and eternity of their brethren, and thus try to paralyse every generous effort for the cause of the gospel, and to doom the race of Adam to that idolatry and superstition, that sin and misery, from which it was revealed to rescue them? What does all this mean, and what can it mean, but that the persons alluded to have no real conviction of Christianity—that if they think they have, they are somehow or other deceiving themselves—that they have the "evil heart of unbelief."

I would be far from saying, indeed, that this charge is applicable to any man, merely because he does not adopt the precise methods of supporting or propagating Christianity which others have proposed to him—because he does not enter into this scheme to day, and into that scheme to-morrow—because he does not join this Bible Society and that Missionary Society—because he does not attend a sermon for this spiritual purpose, and a meeting for that spiritual purpose—because he will not give money at one time, and active service at another—because, in short, he will not submit to be guided and controlled in all his movements by those who choose to be dictators in the field of Christian benevolence. Such modes of judging we lament to say are sometimes practiced; but they are uncandid, unjust, and injurious; and I would equally deprecate and avoid them. I leave every man to the exercise of his own discretion as to the plans he is to adopt, the means he is to employ, the efforts he is to make, for promoting the interests of Christianity. I only desiderate that he shall keep these interests in view, and that he shall pursue them; I desiderate this as an essential evidence of his faith; and if he is destitute of this evidence, I feel myself necessitated to conclude, that he has the "evil heart of unbelief." And I put it to the judgment of every one of you to say, if the conclusion be not legitimate and irresistible.

You may not have hitherto considered the subject in this light, and you may be still unwilling to view it in this light. But surely if you do nothing for supporting the religion of Christ when it is attacked, or for communicating it to those who have it not—if you do not rejoice in the conquests which it achieves over its enemies—if you assist in loading with obloquy and scorn such of your fellow men as are zealously affected in the work of evangelizing the earth—if you even withhold your aid from those institutions we have referred to, merely because you love your money better than your Saviour, or than those for whom your Saviour died—and if your recollection does not furnish you with any instances in which, by means of religious truth, you have attempted to "save a soul from death, and to hide a multitude of sins"—then how is it possible that you can, with any consistency, be said to have believed with your heart in the gospel of divine truth—the gospel of eternal salvation—the gospel of compassion and of love? Possessing a scheme of philosophy, in whose tendency to advance the improvement of the species you had every degree of confidence—possessing a discovery in one of the common arts of life, from the communication of which you would anticipate an accession of comfort and prosperity to the people—possessing a medical preparation, of whose efficacy in curing diseases, heretofore deemed hopeless, you had a perfect conviction—would not your belief in all these things determine you to make them known, and to bring them into beneficial operation as widely as possible? And what can we say for you, if, professing to believe in the truth, and necessity, and efficacy of the gospel, as a system of eternal redemption for the human race, you are at no pains to give it circulation and effect? What can we say for you, but that your profession is vain, and that these lodges beneath it an "evil heart of unbelief." (Thomson's Sermons on Infidelity, Edinburgh.)

UTILITY OF TRACTS.

From the 9th Report of the American Tract Society. A man from an adjoining state, was passing, with a drove of cattle, through a town in this Commonwealth, on the Sabbath; a little Tract was handed him, incalculating the duty of remembering the Sabbath day and keeping it holy. He determined that he would not read it, though he did not throw it away. When out of sight, he felt a curiosity to see what it contained, and began to read it. He soon began to feel the guilt and danger of profaning the Sabbath; and said to his companion, "Let us stop till the Sabbath is over." His companion refused. "Well," said he, "you may go on, but I shall stop." They both put up till the close of the Sabbath. But the man still felt the burden of a "wounded spirit;" and he found no relief, till, as he hoped, he submitted to Jesus. He is now apparently devoted to God, and traces his first serious impressions to that little Tract. A benevolent individual in —, put a sum of money into the hands of his minister, to purchase Religious Tracts for gratuitous distribution. He purchased a number, and among them was "A persuasive to Public Worship." It fell into the hands of a careless man, who carried it in his pocket, to a neighbouring town, where it fell into

the hands of a pious woman, who sent it to an acquaintance of hers who neglected public worship. He read it, and became alarmed at his condition. He immediately began to attend upon the preaching of the Gospel, and to hear with anxious concern. And there is reason to believe, that he is now heartily devoted to God.

An instructress of a school in New-Hampshire, received from her minister a parcel of Tracts, to be lent as rewards to her scholars. The Tract on Intemperance, found its way into the families of two intemperate men; and before the close of the season, they manifested an essential reformation.

As a young man in a neighbouring state, was about to set out on a voyage at sea, a pious friend put into his trunk a parcel of Tracts. While on his voyage, curiosity led him to examine this little bundle. On opening it, his eye fastened on "The Young Cottager." It arrested his attention, and he read it through. And there is reason to hope that it has left an impression on his mind which will never be effaced. He separated from his companions, and spent much of his time in reading, meditation, and prayer. He continued this course until his return; when he found that his relish for former pleasures were gone, and he was led to say, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." He has since made a public profession of religion, and relates with humility and gratitude, the kindness of God in causing to be put into his trunk that little Tract.

"The Young Cottager" is an authentic narrative, written by Rev. Leigh Richmond, and has repeatedly been blessed to the salvation of men. A copy of it was handed, by a little child, to a young Lady in this Commonwealth. As she read it, an involuntary tear started from her eye, and she wept with herself for being overcome by a Tract, she threw it down, and resolved to have nothing more to do with it. But she could not rest, and took it up again. She was again affected even to tears, and angrily threw it down. But she could not rest then; she took it up again, and at length read it through. And an impression was fastened upon her mind, which is reason to believe will be eternal. "What," said she, "can this poor cottager so bewail her sins, and I, who am tenfold more guilty, feel no repentance?" Days and weeks of anguish, on account of her sins, passed away; and she wandered in darkness, and saw no light. But at length a ray from the Sun of Righteousness broke in upon her, and she was brought out of darkness into marvellous light. For years she has now been engaged in seeking out the poor and destitute, and distributing among them Bibles and Religious Tracts; instructing them in Sabbath Schools and exciting her acquaintance to greater and more systematical efforts for the salvation of men.

The Tract entitled "Sixteen Short Sermons," was handed by an aged lady in this state, to a little boy. He read till he came to the third sermon, which is from this text, "All have sinned, and come short of the glory of God." This appeared to be for him. He felt that he had sinned, and in a thousand instances come short of the glory of God. He became deeply distressed, began from that time to search the scriptures daily, and to seek the salvation of his soul. In a few months he obtained, as he hopes, joy and peace, in believing in Jesus. He was admitted a member of the visible church, has since been preparing for the ministry, and is now about to enter upon its sacred duties.

Four other cases of hopeful conversion, and indirectly upwards of 40 cases more, already known to the Committee, appear to have been connected with the reading of only 5 copies of the above mentioned Tract.

Here then are nearly 50 persons whose hopeful conversion is seen, by the feeble eye of mortals, even in this distant world, and while looking "through a glass darkly," to have been connected with the reading of only 5 copies of one single Tract. Of this Tract 24,000 copies have been published by this Society, and great numbers by other Societies. Add to the influence of these 6 copies, the influence of all these; and to the influence of all these, add the influence of 3,000,000 other Tracts published by this Society; and 2,000,000 by other Societies in this country; and to the influence of these add the influence of 50,000,000 published by the London Tract Society; and other millions by other Tract Societies on the continent of Europe, and who can estimate the result? Let the increase of Tracts go forward, as it has done for 10 years past, only 20 years to come, and there are hundreds of millions in actual circulation. Sum up the amount of the influence of all these, upon the souls of men. See them speaking to immortal beings, in every town, village, and family, on the continent of Europe; American and European Tracts, meeting and mingling together on the shores of the Caspian; extending their influence to every part of Asia; to the islands of every sea; to every continent, and kingdom, and family on the globe; and moving onward with animating influence to the end of the world: "and, lo, a great multitude which no man can number, out of all nations, and kindreds, and people, and tongues, stand before the throne of God, and before the Lamb," and open their everlasting song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever."

AMERICAN COLONIZATION SOCIETY.

Washington, August 11, 1823. Mr. N. WILLIS, Boston. Sir,—I have just received your favor of the 7th inst. covering a draft for Eighty Dollars, the amount collected in Park-street Church on the 4th ult. to aid the funds of the American Colonization Society. It is peculiarly gratifying to find that the object of the Society begins to be appreciated in a quarter of the Union first celebrated for its devotion to liberty; and there is no doubt that, with the blessing of Providence, the Society will accomplish much to alleviate the condition of a degraded and miserable race of men.

I am, with much respect, your obt. servt. RICHARD SMITH, Treas. Am. Col. Society.

For the Boston Recorder.

MR. WILLIS.—As the anniversary of our national independence was celebrated in the town in which I reside, and in its vicinity, in such a manner that I could not conscientiously unite in the celebration, I herewith enclose you two dollars, which I consider to have been saved by staying at home, and which I wish may be appropriated to the use of the Colonization Society.

I early took an active part in our arduous struggle for civil and religious liberty, and am in favor of commemorating the birthday of our nation by exercises of a religious and charitable character, in a manner which, while it evinces the ardor of our patriotism, will not bring reproach upon us as Christians—in a manner which, while it manifests a sense of gratitude to heaven, for crowning with success our efforts in a righteous cause, may tend to secure a continuance of the fostering care of that Providence which has hitherto watched over our country for good. But if (as it appears to me to be not unfrequently the case) the predominant character of our public celebrations, of this anniversary, is that of "wild laughter, noise and thoughtless joy," I think we have much reason to question whether it is such an observance of the day as is most appropriate to the occasion, as will be most profitable to us as citizens, most acceptable to God, and such an observance as is most likely to be followed with his blessing.

D. C. Free Blacks.—The law of South-Carolina, subjecting all free coloured persons arriving in that vessel, to be seized and imprisoned, until the vessel bringing them should depart, &c. which has given considerable inconvenience to vessels trad-

ing there, has been pronounced by Judge Johnson, (of S. C.) of the Supreme Court of the United States, "to be Unconstitutional and Void, and every arrest made under it, subjecting the persons making it to an action of trespass."—Gaz.

BOSTON RECORDER.

SATURDAY, AUGUST 23, 1823.

THE JEWS.

The conversion of the ancient people of God is a subject that acquires new interest from year to year. Their redemption from the bondage of 1800 years is near at hand. They will soon present to the world the astonishing spectacle of a banished nation returning to the land of their fathers, and rejoicing under the sway of the Prince whom they once crucified.

The following collection of facts serving to confirm such an expectation, is made from the 15th Report of the London Jews Society. Some of these facts have been noticed before;—but the arrangement of them in the order of the Report will contribute to their preservation, and to the fuller satisfaction of those who are anxiously waiting for the consolation of Israel.

Domestic Occurrences.—Several new auxiliary societies and associations have been formed the past year; two of them under the patronage of the Bishops of Gloucester and Chichester. There is a manifest increase of enlightened, scriptural zeal for the spiritual welfare of Israel in Great Britain; this is evinced by increasing contributions. More than £500 have been obtained by the sale of fancy work contributed by Ladies Associations in Bath, Bristol, Gloucester, Derby and London.

The attention of the Jews is more excited to the subject in Great Britain, as is proved by the comparative frequency of their publications, which discover a diminished hostility to the doctrines and the advocates of Christianity. They willingly receive Tracts and Bibles, and read them. A series of monthly Lectures on the Old Testament, has been established at the Episcopal Chapel in Bitham Green, where the Jews are particularly invited to attend.—Nearly 300 Jewish children have been voluntarily given up by their parents to receive Christian instruction in the schools—82 are now on the school list.—The Society's Press has been diligently employed in printing tracts in English and other modern European languages—in Hebrew or its various dialects, as used by Jews on the Continent. Of these tracts, there have been issued during the year, 74,000—of cards 14,500—of the scriptures in whole or in part, 8,634 copies. These have been circulated in Europe, India, and the United States.—Five Missionary Students have been received into the Seminary since the last anniversary.—Three Missionaries have been sent out during they are, Messrs. Werd, Hoff and Lewis. Another has been designated to labor in Leghorn and parts adjacent. There are but seven students in the Seminary—three more at least are wanted.

Foreign Relations.—A Jews Society has been formed in France, in which Protestants and Catholics are co-operating. A periodical work is already established to make known the object of the Society, and to awaken general attention to its importance.—In Holland, the cause is making steady progress, though obstructed by many and peculiar difficulties. Mr. Thielwall's excursions have been attended with considerable benefit; to the attention of many ministers has been aroused to the spiritual state of the Jews around them—and the common impression that the conversion of the Jews is to be brought about in some extraordinary or miraculous manner has been in many instances removed.—A preparatory work is evidently going forward among the Jews;—many of them feel dissatisfied with the present state of religion amongst their people;—there is a gradual diminution of prejudice among them toward Christianity—the kindness and friendship manifested toward them by many Christians makes a deep impression on their minds. Several instances of conversion have occurred, of which we have given details in former numbers.—In Germany, though independent Jewish societies are not permitted, there is a growing zeal in the cause among individual Christians. Young Jews and females are anxious to obtain and read the New Testament. The Jews themselves in the South of Germany, are now publishing extracts from the Old Testament, expressly for the use and instruction of their women, who heretofore they have been held in nearly absolute ignorance by their Rabbies. In Hanover there is reason to hope that an auxiliary society will be speedily established.—In Prussia, great zeal is discovered among all classes of Jews to procure books—and after having obtained them, they read them and seek opportunities for instruction from the missionaries. A young Israelite at Koenigsberg, of extraordinary talents, and a thorough acquaintance with several languages, appears to have become a sincerely penitent sinner—and being a schoolmaster, has been instrumental in bringing one of the youth under his care to an acknowledgement of the truth. At this place an Auxiliary Jews Society has been formed under the sanction of Dr. Borewsky, Bishop of the Evangelical Church; its object is two-fold—to address adult Jews, and devote particular attention to the younger classes of that people.—At Berlin, the cause of the Society continues to be maintained with energy and success. Several baptisms have taken place. "Many Jews have implored me," says a missionary, "to procure for them the whole Bible in their own tongue, offering me a crown for each copy."—Encouraging communications are received from Saxony. An institution has been formed at Dresden under the patronage of Count Dohna, Count Einsiedel and other distinguished men, for "promoting true Biblical knowledge among the people of Israel." A Ladies Association has been formed in the same city, under equally distinguished patronage. Mr. Goldberg who labors here, and who also assists Mr. Smith at Leipzig, says that "the greater part of the Jews entertain now, more just and sound notions with regard to their religion and its relation to Christianity than formerly, and are ready to give up the old dream of a Messiah who is yet to come." The New Testament and other works are now read with avidity by multitudes; "their superstitious zeal has been cooled, their hostile y and prejudices against Christianity have been

overcome and they themselves prepared for joining the church of Christ."—In Poland, prospects are cheering. Messrs. McCaul and Becker labor with no small success. An Auxiliary Society has been formed at Posen, under the patronage of Prince Radzivil. This Auxiliary has undertaken the education of two young men of suitable qualifications, to be employed as missionaries. Posen is in the very centre of the people of Israel. At Breslau a similar society has been formed, and Christians are deeply interested in the object. The Bible and other religious books are in great request among the Jews in every part of Poland—the missionaries have full employment in the work of distribution. Here are two millions of Jews; and "fifty or one hundred missionaries, and ten thousand Testaments and tracts, would not be too many" to supply the present demand. Another Auxiliary Society has been formed at Olesko, a Prussian town on the frontier of Poland.—These favorable reports are made not only by Mr. McCaul & Mr. Becker, but by the German missionaries employed by the Edinburgh Jewish Society, and by Mr. Moritz, a converted Jew, employed in Russian Poland by his Imperial Majesty.

An institute for the education of poor Jewish children and training of Schoolmasters, is about to be opened at Basle, under the superintendence of some pious members of the Protestant communion.—More efficient measures are in progress for the benefit of the Jews in countries bordering on the Mediterranean and Levant. "Two" missionaries have been sent—and Rev. L. Way has undertaken an exploring tour.—In Nice, a Palestine missionary fund has been got up, to which £250 have been contributed; and the London Jews Society have resolved to establish a special fund, for missionary purposes within the precincts of the Holy Land. The Jewish schools on the Malabar coast of India are prosperous. No less than 116 Hebrew children are now educating in them, under the care of Mr. Sargon, the Jewish convert. There is a great desire among the Black Jews in the villages of the interior for similar schools.

The London Society has at present but twelve missionary laborers—and what are these among 6 millions or more of Jews scattered up and down the world? an increase of laborers is much wanted; and an increase of funds—and above all—an increase of prayers.

CAMP MEETINGS.

The question, whether those assemblies that are formed under the name of Camp Meetings, are favorable to the interests of true religion, is one of no small importance—but one on which we are not prepared to decide from personal acquaintance with facts. Much must depend on the circumstances in which they are held—on the motives of those who convoke and direct them—on the character of the preachers who officiate—on the species of instruction which is communicated, and on the permanent effects which follow. It is possible, that a thorough knowledge of some points on which we must, at present, confess ignorance, would satisfy us that such meetings are expedient, and useful.

We should wish to be satisfied that a suitable building could not be had for the accommodation of as many as could be edified by the voice of a preacher, before we could admit the expediency of resorting to the open field for religious worship. We should wish to be satisfied that the feelings of those who might be expected to assemble on such an occasion, were in a prepared state for preserving order and receiving instruction—in other words—that the prevailing excitement on religious subjects were such as not to admit of an improvement equally profitable in the ordinary way.

We should wish to be satisfied that the motive in calling together such an assembly, was holy and elevated, rather than sectarian. Should a spirit of proselytism enter into it, the result could not fail to be injurious to the cause of Christ. "Is Christ divided?"

We should wish to be satisfied that the preachers were men of fervent piety, sound judgment, and thorough acquaintance with the Scriptures; otherwise amidst the excitements of the occasion, they would be liable to mistake animal feeling for gracious exercises—to preach themselves rather than Christ—to inspire the minds of their hearers with groundless hopes and visionary comforts, and thus do incalculable injury to many precious souls.

We should wish to be satisfied that the tendency of the instruction imparted would be to excite an abiding concern on religious subjects, and lead to "deny ungodliness and worldly lusts—to live soberly, righteously, and godly in the present world"—to become a "peculiar people, zealous of good works."

We should wish to be satisfied that the conversions which ordinarily take place at such assemblies, are proved to be genuine, by the subsequent lives of the converts. "By their fruits ye shall know them."

It is a principle firmly established in our minds that religion does not consist in bodily exercise, nor in mental rapture. These may be its accompaniments—but they are by no means essential to it; and even regarded as signs of a living principle of piety, they are altogether uncertain and unsatisfactory. But if we are not deceived, the tendency of camp meetings is, to expose men to the delusion of believing themselves converted, when their passions are merely wrought upon by the circumstances of the occasion, and the peculiarities of the passing scene. If we are mistaken, we shall rejoice to be corrected. With all the heart, we bid God speed to every man, who, by wise and scriptural measures, endeavors to extend the spiritual kingdom of the Redeemer. Let saints be truly edified, and sinners converted to God, we shall not be solicitous to know by whom or by what means the event is brought about; but who must not deprecate any system of measures that is questionable in its tendency at the best, and often productive of delusions most fatal in their consequences.

A friend has kindly furnished us with a letter from a highly respected Clergyman in one of the Middle States, which gives a brief history of the origin of these meetings—and also his own views of them. From that letter we make the following extract, which will doubtless be read with interest: "I have always understood that camp meetings for religious worship originated with the Presby-

terians in the Western country; at any rate, if they did not originate, strictly speaking (and I believe they did) with Christians of our denomination—they were among the earliest to adopt and employ them. It ought to be understood, however, that their origin was in a great measure from necessity. They were first adapted in regions where there were very few places of worship, and where very small and incapable of holding those who assembled—where people flocked together where the Lord's supper was usually administered, and accompanied often with the old Scotch annexations to that ordinance, viz. the old Scotch and subsequent thanksgiving day;—where the people of course expected to remain a number of days together, and really had no other way to manage, at least in some cases, than to encamp in the woods, with their waggon, to pitch tents, and cook, &c. on the ground. What was done at first from necessity was afterwards done from choice. The minds of ministers as well as people were excited, they saw wonderful impressions made at these camp meetings—and, as might have been expected, were willing to employ them as means of making impression, where there was really no necessity for them at all. After a while, however, the fallacy & folly of this thing was discovered by serious and judicious ministers and others, and the practice of camp meetings has been years laid aside by Presbyterians in all cases in which they could possibly be avoided; the Methodist still in some places make use of them. I have seen one, but never wish to see another.

"In a few early cases, in which they were really and bona fide unavoidable, I suppose they were justifiable and useful. Afterward, when they degenerated into an instrument of mistaken and perhaps carnal policy, they ceased to be useful, and became mischievous as might have been expected, and Presbyterians soon became sick of them."

NINTH REPORT OF THE AMERICAN TRACT SOCIETY—May 28, 1823.

We are able to give only a brief abstract of this valuable document. Mr. W. A. Hallock was appointed Agent of the Society, and entered on his duties in October last. From that time to the date of the Report, he had visited 129 towns and parishes, preaching to numerous congregations, and conversing with thousands of individuals.

His mission has been favorably received—31 persons during the past year, have been made members of the Society. 69 of these are ministers of the gospel—41 of them have been made life-members by females. The effects of such liberality on the mind of a minister are happily stated.

"The \$20 paid by his people to make him a Life Member of this Society, he sees turned into 6000 Tracts, and placed in more than ninety Depositories. Around these Depositories are numerous Societies, and individuals, ready to purchase and distribute them. Soon they are 6000 families; and read probably by more than 20,000 individuals. He then reflects that a single copy of one little Tract, no larger than one of these, has been evidently the means of the conversion of a father, a mother, a son, a daughter, all in one family. And he seems to hear the father, as he uttered the memorable declaration, 'Take all the property, and every thing I have, it shall all go before I will part with that Tract.' But here springing from the benevolence of his parishioners, this minister sees not simply one Tract speaking to a single family, but 6000 Tracts, speaking to 6000 families, and telling them words by which they may be saved. And the trails of these Tracts will furnish for circulation 6000 more, and the avails of those 6000 more, and so onward continually. And if one copy of a single Tract has been the means of the conversion of 4 persons in one family, what, he asks, may not hope, from generation to generation, to the end of time."

Nearly all who have become life-members the past year, have devoted the whole donation of \$20 to the Society, instead of drawing that proportion of Tracts to which they are entitled. Thus the permanent means of the society are augmented. Mr. Hallock has been present, and assisted in the formation of 24 auxiliary societies, and numerous other auxiliaries have been formed through his instrumentality, of which no particular account has yet been received. These Societies pay one third of their receipts to the parent Society, and procure tracts for themselves with the remaining two thirds.

During the past year, 77 Tracts have been printed. Sixteen of these are new ones. Of 13 of these, the committee have published 6000 copies—of 2 of them 7000, and of one 9000; making 101,000 new Tracts published the last year. Of 81 of the old tracts, they have published a new edition, making 369,000 copies. The whole number of tracts published the last year, therefore, is 470,000, making 4,700,000 pages—a greater number than has ever before been published by the Society in one year. Beside these, the Christian Almanac No. 3, has extensively circulated. Nearly 39,000 copies have been sent abroad from Boston only. Editions were published also in Washington, D. C., Pittsburg, Penn. and Rochester, N. Y. Of the amount of these editions put into circulation, the committee were not informed. No. 4 is now in preparation, and it is hoped will be more worthy of patronage than the preceding numbers. By the avails of this Almanac, more than 50,000 tracts were printed the last year. Every individual who purchases this little manual, puts one copy of a tract into perpetual circulation.

Fourteen new Depositories have been established the past year, making the whole number belonging to the society 92. Around these are numerous Tract Societies, by whose agency the tracts are distributed through the surrounding country. These Depositories are of vital importance to the operations of the Society—without the facilities they furnish to the procurement of tracts, auxiliary societies cannot be formed, or, if formed, soon become discouraged and supported by their labors. It is necessary therefore, that they be well supplied with tracts; and in order to this, there must be an increase of the Society's funds.

"Should each Depository now established, be furnished with Tracts to the amount of only \$100, which must be considered as a small supply, would require Tracts to the amount of \$300,000. And the General Depository, in order to be able promptly to supply them, and meet the other demands which would be made upon it, would need to have constantly on hand, Tracts to the amount of \$9,200 more. 18,400 dollars are needed to supply to the best advantage our present Depositories. And by forming around each of these Depositories only 20 Tract Societies, raising annually 80 dollars each, all these Tracts could be put in circulation; and a new supply to the same amount might be furnished every year. "Over a vast portion of the country, and that the most destitute of moral and religious instruction, we have at present no Depositories, and Religious Tracts are almost entirely unknown."

A great variety of Writing and Letter Paper
Common and superfine, at reduced prices.

...ation, when it can truly be gi-
...fluence on the reformation of man-
...advancement of the interests of mo-
...To cultivate the moral virtues, and to
...the social and moral duties, are necessa-
...to the christian profession.
Carle, July 22, 1823.

REMARKS ON A DEVOUT SPIRIT.

From the Gospel Advocate, abridged.

Christians often mourn the loss of a devout spir-
...They are ashamed at the reluctance with
...which they fall upon their knees, and at the alac-
...rity with which they rise from them. They com-
...plain that their devotions are spiritless and unac-
...ceptable to God, and tedious and uninteresting
...to themselves.

Led away captive by Satan, they have no heart to
...sing "the songs of Zion." The praises of
...God "languish on their tongues," prayer is a bur-
...den, and intercession, instead of being expressive
...of spiritual sympathy, becomes a mere habit of
...praying for those whom they periodically recollect.
...Comparing these unalloyed offerings with the
..."effectual fervent prayers" of the righteous man,
...they discover a deplorable deficiency, and partly
...with despair, and partly with desire, they ex-
...claim, "O that I were as in months past, as in the
...days when God preserved me, when his candle
...shined upon my head, and when by his light I
...walked through darkness." (Job xxix. 2.)

Those who make these complaints, have doubt-
...less neglected, or hastily performed their devo-
...tions, for such a length of time, that their affec-
...tion for the object of them has ceased, and a kind
...of listless indifference has succeeded, which is the
...vigorous exercise of devout feelings, what the
...feeble appetite of sickness is to the keen relish of
...health. They have allowed the world to assume
...an importance which its Creator never intended
...it should: they have been deluded by a power
...which their own imaginations have created, and
...dazzled by a light which their own sensual de-
...sires have enkindled. Religion has not, how-
...ever, lost all its influence over them, but is allowed
...still alternately with the world, to exert it. This
...divided life is, in every possible view, irrational
...and unhappy. When they are in the world, con-
...science, true as their shadow to follow them,
...breaks in upon their vain amusements and in-
...terrupts them. When they are in the duties of
...religion, the world drives away devotion, and
...leaves a thoughtless and formal service. Thus
...they resemble a race of beings that should live
...midway between earth and heaven; who, having
...no joys of their own, are permitted to witness, but
...never to possess the happiness of the one, or the
..."vain glory" of the other. It is safely affirmed
...of such persons that they are miserable. They
...may appear the reverse of this; externally they
...may be happy and gay; all without may be
...bright;—but that little unknown world within,
...which once the sun of righteousness enlightened,
...is now dark as night; and even its reflected light
...which caused their faces to shine, is now with-
...drawn. They have no confidence to carry their
...wants to God, and no expectation of relief
...from any other source. They are empty, but
...not hungry, and feverish, but not thirsty. Spir-
...itless, and void of motive, they go through the
...duties of life.

There are doubtless many Christians who have
...not so entirely lost the spirit of devotion, but
...whose religion is nevertheless joyless, who have
...ceased to experience that "peace which passeth
...understanding." These persons ceased not to
...pray, to read the Scriptures, to attend church,
...to converse on religion, and to give alms. But they
...are not conscious that all these are so many taxes
...levied to quiet conscience, and to leave them the
...rest of their time unoccupied. These are the
...wretched ones who can pass whole days together
...without missing the "light of God's countenance,"
...who are willing to leave the joys of salvation,
...to any who desire them. These are the wretched
...ones, "whose hearts, though deserted, cannot
...ache," who have not the power of mourning for
...their state. These classes of undevout christians
...are not only in a state void of all rational and ele-
...vating happiness, but they are in a state of posi-
...tive peril.

Many, if not most of the inconsistencies of
...Christians, arise from the absence of a devout
...spirit. The Christian who is not delighted to
...pray, will have no interest to "watch;" and the
...moment he discontinues to watch, he ceases to
...live a "life of faith," he lowers his standard of
...holiness, he loses sight in himself of any evi-
...dences of a renewed heart, and gradually falls
...into a state of cold indifference. This state of
...feeling prepares him, at every periodical return
...of painful reflection, to give ear "to false doctrine."
...There is nothing which so surely disposes a man
...for renunciation of the doctrines of the gospel, as
...a continual consciousness that his conduct is not
...such as is required by them. It is rarely the case
...that churches, or individuals renounce the distin-
...guishing doctrines of the gospel, until these doc-
...trines become troublesome by the reproach they
...suggest.

How important then to our happiness, our sa-
...fety, and our future glory, is the possession of a
...devout spirit! How earnestly should we seek it, and
...how carefully cherish it.

Many cautions against losing this spirit, and many
...means to preserve it, might be proposed for the
...consideration of those who feel the force of these
...remarks, but our limits will confine us to a few
...of the least obvious, but not the least important.

One of the most important cautions is, never to
...understand devotion. The attention of man should
...be directed first to what is most important, and
...when that is accomplished, next to objects of in-
...ferior importance. The concerns of the soul are,
...without dispute, the most important. "For what
...is a man profited, if he gain the whole world and
...lose his own soul? and what shall a man give in
...exchange for his soul?" It was in answer to these
...plain, but infinitely unequal comparisons, that a
...good man once charged his friend, first to take
...care of his soul, next of his body, and then if he
...had any time left, to discharge his various secular
...duties. Prayer has been called the breathing of
...the soul, and is therefore as vital to the divine
...life, as inhaling the air is vital to the life of the
...body. If then, a man would not be profited that
...he gained the whole world, and yet lose a devout
...spirit, how careful should he be never to under-
...value it.

Another caution of equal if not greater impor-
...tance, is, to beware of the interruptions of Satan.
...The machinations of this "prince of darkness"
...are almost sensible. He seems to make peculiar
...efforts to destroy the prayers of the saints. When
...a Christian is at his devotions, some plan of
...aggrandizement is spread before his fancy, in novel
...and brilliant colors; some duty long neglected
...assumes new importance; some improvement in
...business, or some subject for speculation, is pre-
...sented; or if the mind be too serious for this, some
...plan of benevolence never before thought of; to
...a minister, some text of scripture, opened and
...divided for study is proposed; if the mind is still
...more solemn, resolutions of amendment of life,
...topics for self-reproof and self-examination are
...suggested; perhaps enthusiastic views of God's
...special favor, assurances of his immediate atten-
...tion to their requests, new interpretations, and
...new applications of scripture. What is remarka-
...ble about all these suggestions, is their evanes-
...cent character. The moment the Christian rises
...from his devotions, or leaves the temple of God,
...all these plans, speculations and assurances, take
...flight or sink in importance, and he wonders they
...should have occupied him. But he wonders only
...until he begins to pray again.

It is of the first importance that our devotional
...exercises be interesting. That religion whose
..."ways" are not "pleasantness" and "peace," is
...not the religion of the gospel. If a man has em-
...braced the true religion, his devotion should be

interesting. They must be performed in such a
...manner, that the recollections of them will be
...pleasing, and the recurrence to them inviting.
...There should be no horrors about our closets. We
...should never punish ourselves with "long prayers,"
...or painful postures. Our places of devotion
...should be the most retired, but the most conven-
...ient and the most comfortable apartments in our
...houses. Our exercises should not be too long.—
...If sacred music animates us, we should sing a
...hymn. If the beauties of nature elevate our
...thoughts, we should view them. If reflection best
...disposes us for communion with God, we should en-
...joy it. If the sound of our own voice quickens
...our devotion, we should pray aloud. Whatever
...has a tendency to connect with our devotions as-
...sociations of pleasure of the holiest kind, should
...not be disregarded.

It is equally important that our devotional feel-
...ings should be habitual. There is a great differ-
...ence between praying occasionally, and a contin-
...ual flow of devout feelings. It is conceivable
...that a man may "say his prayers" for years, and
...yet never, during the whole period, experience
...devout feelings. A devout spirit must get into
...the very constitution of his soul, if he would master
...the "disease of our fallen nature," and offer ac-
...ceptable worship to God.

Such habitual devotion produces ejaculatory
...prayer. And this sudden and momentary direc-
...tion of the thoughts to God, is of great impor-
...tance to the christian. There are so many situa-
...tions of temptation, when the mere lifting of the
...eye to God will impart strength to the dying re-
...solution, there are so many moments "rich in
...blessing," when the heart should utter its swell-
...ing emotions, and be moved by the expression
...of its own gratitude; there are so many pangs
...which are relieved by offering this short petition,
..."Father thy will be done," that our devotions
...should be habitual as well as interesting.

In reflecting upon the unhappy and perilous
...condition of the undevout worshipper, who would
...not be willing to bestow upon the acquisition of a
...devout spirit, all that watchfulness and attention
...which so excellent a grace requires. In reflect-
...ing upon the pure rational and exalting pleasures
...of a devout mind, who would not adopt the lan-
...guage of the pious Cowper,

O for a closer walk with God!
A calm, a heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

TRACT ANECDOTES.

From a Minister in the West of England.

It is the custom in that part of the country where
...Providence has cast my lot, to give a trifle to the
...poor at Christmas. For the last twelve years, it
...has been my custom to give to all who called, a
...penny and a tract. A nearly as I can calculate
...I have distributed from 4,000 to 5,000. Many in-
...stances of their utility might be named, but I will
...content myself, for the present, with the follow-
...ing.—Last year a decent dressed woman called
...upon me, and said, "The Lord bless you and the
...little books, for they was no living with my
...husband till lately; he was sitting one night with
...my little girl, who had in her hand the tract
..."On Drunkenness," and looking at him she said,
..."Father, drunkards will never go to heaven." The
...father to hide his feelings, sought retirement; the
...Spirit of God sent home with power to his heart
...the remark of this little child. He has ever since
...lived soberly and righteously.

A young man, the son of an opulent tradesman
...in the neighbourhood where I reside, who seldom
...opened his mouth but to show the abomination of
...his heart, had the *Tract* put into his hand; this
...was blessed to his soul; he left off
...this revolting custom, and sent for a considerable
...number of the same tract, to distribute to his for-
...mer companions. He lived but a few months af-
...terwards, but left a dying testimony of a saving
...change; and with pale and quivering lips al-
...most in his expiring moments, said, "Bless God
...for the Tract Society!—Oh, what a mercy!—
...What a mercy!—Blessed man who wrote that
...little tract!"

ADVANTAGES OF PRAYER IN TIME OF TROUBLE.

The Rev. Mr. Bickerstith, in his excellent *Treatise*
...on Prayer, relates the following affecting anec-
...dote of a poor pious negro woman, a slave in the
...West Indies. Her unprincipled and cruel
...master forbade her attending public worship, and
...threatened her with severe punishment if she did
...go. Her only reply was—*Massa, I must tell de*
...*Lord dat*. He was so affected with her answer,
...that he left her at full liberty to act her pleasure
...in this matter, without fear of punishment. How
...awful to the wicked is piety, when exhibited be-
...fore them in such simplicity! What a view does
...this give us of the blessedness of prayer, that a
...poor friendless outcast should thereby obtain the
...immediate and effectual relief and aid of the
...great Governor of the Universe!

INTELLECTUAL FLOWERS.

Ego apud matrem.
More modique. Hor.

"Christ is to the believer what the hinge is to
...the door; the foundation on which he rests and
...the principle by which he moves. He depends
...upon Him for salvation, and he acts by him to sanc-
...tification."—*Serle*.

"The more believers love God, the more they
...will love one another; as lines, the nearer they are
...to the centre, the nearer they are to one an-
...other."—*Charnock*.

"We should not wait for opportunities of doing
...good, but make them."—*Lord Verulam*.

"It is safer to be humble with one talent
...than proud with ten; yea, better to be an hum-
...ble worm than a proud angel."—*Flavel*.

"If there were no other argument for the cor-
...ruption of our nature, the cold and indifferent
...way that we praise God for Christ is a de-
...monstration of it."—*M'Laurin*.

Dr. South said of some of the popular but il-
...literate preachers of his day, "That there was
...all the confusion of Babel, without the gift of
...tongues."

"Some people's heads are like a bell in which
...there is nothing but tongue and emptiness."—*Jeremy Taylor*.

Plato being asked by one of his scholars how
...long his precepts were to be obeyed, answered,
..."Until there come a Holy One, by whom the
...fountains of truth shall be opened, and whom all
...may safely follow." A remarkable expression;
...something like a prophecy of Christ.—*Plato Aleib*.

"He that hath slight thoughts of sin, never
...had great thoughts of God."—*Owen*.

"Literature is an excellent thing when it is
...not the best thing a man has."—*More*.

DILIGENCE IN STUDY.

It is said that *Junyus* wrote as many books as
...he was years old, which was sixty.

Richard Baxter wrote one hundred and forty-
...five distinct treatises.

Dr. Cotton Mather published three hundred and
...eighty-two pieces; many of them indeed but small,
...yet several of larger size.

Origen, however, left other diligent writers far
...behind. Erasmus said of him, he would make a
...book while a man might stand on one foot; his
...books are numbered no less than six thousand.

"If the crowns of all the kingdoms of Europe
...were laid down at my feet," said Fenelon, "in
...exchange for my love of reading I would spurn
...them all!"

OBITUARY.

For the Boston Recorder.

A brief sketch of the life and death of Rev. DAVID
...BATCHELDER, of Oxford, Mass., who died Octo-
...ber 26, 1822; in the 42d year of his age and 7th
...of his ministry in that place.

It appears, from his own private diary, that he
...was favored with pious parents, who early taught
...him the fear of God, the worth of the soul, and the
...importance of religion. At the age of six years,
...he states, that his mind was tenderly and serious-
...ly affected in view of his own situation as a sinful
...and lost creature; and that he has since thought
...that the Holy Spirit then made powerful and in-
...delible impressions upon his heart. But being nat-
...urally of a light and airy turn of mind, those se-
...rious impressions were in a great degree effaced,
...and that he continued in this situation till he ar-
...rived to the age of 12 years. At this period his
...attention was renewedly called up to contemplate,
...with awful solemnity, the realities of death, judg-
...ment and eternity. After a season of weeping
...and mourning and lamentation, he found relief in
...the all-sufficiency of the blood of Christ to atone
...for his sins and in the omnipotent agency of the
...Holy Ghost to renew and sanctify his heart.

Living in a part of the town where the Wesleyan
...Methodists held a meeting and receiving his
...first religious impressions under their preaching,
...he was led to unite with them, and was admitted
...into their communion at the age of 13 years. From
...this time till he was 20 years old, he continued to
...adorn his profession and endeavored himself to his
...christian friends. He frequently exercised his
...gifts in conference and class and prayer meetings.
...His mind, at length became powerfully exercised
...about preaching the everlasting gospel of peace.
...He felt that a dispensation of the gospel was com-
...mitted to him; but in view of the greatness of the
...work and of his own insufficiency, he urged many
...pleas by way of excuse. But still it was impressed
...upon his mind, *Wo is me if I preach not the gospel*
...of Christ. He, therefore, considered himself as cal-
...led of God to the work; and in compliance with the
...advice & request of his friends, he entered upon it.

How many years he officiated as a Methodist
...preacher I am not able to state. But in regard to
...his standing as a preacher in that connexion, I
...have been credibly told that Bishop Asbury, in the
...printed minutes of their conference, made honor-
...able mention of Mr. Batchelder as an able, faithful,
...zealous and successful preacher.

For a number of years, he bore the heat and
...burden of the day. His strength eventually be-
...came so much exhausted and his constitution so
...much impaired that he was obliged for a season to
...retire from the field of labor, in order to refresh and
...recruit.

During this recess he had opportunity to exam-
...ine, not only the ground of his own hope, but also
...the doctrines which he had preached and the pec-
...uliarities of the denomination to which he be-
...longed; and upon a prayerful inquiry and mature
...deliberation he was led to withdraw his connexion
...from the Methodists and to attach himself to the
...Congregationalists.

Soon after he became settled in his mind in this
...respect, he was called, in divine Providence, to
...preach at Oxford. Here he found a field, I can-
...not say already ripe for the harvest, but overrun
...with a luxuriant growth of briars and thorns;
...though there was some wheat, yet it was inter-
...mingled with many tares. The church at this
...time was small, in a lukewarm state, and very
...much depressed. But the prudence, and zeal, and
...pacific spirit manifested by Mr. Batchelder in his
...preaching and conversation, revived the languish-
...ing hopes of the church and coalesced the affec-
...tions and esteem of the people. Party feelings
...and sectarian animosities subsided and the people
...became harmonious in his call and settlement.

During his ministry in that place not far from
...one hundred were added to the church. The
...Lord was pleased to bless his labors to the ever-
...lasting good of a number over whom the Holy
...Ghost had made him an overseer—especially dur-
...ing the last year of his ministry. About seventy
...were considered as the subjects of this revival.
...In this work his labors were more abundant; and
...perhaps in no place did he appear more animated
...and happy than in the midst of a revival. But as the
...revival gradually declined, he found himself in a
...feeble and declining state. He was, however, able
...to attend to the duties of the ministry, until about
...five weeks previous to his death. Sensible of the
...decay of nature, he was apprehensive that the
...time of his departure drew nigh. But his path
...was, we trust, that of the just, which shineth
...more and more unto the perfect day.—Having set
...his house in order and given directions relative to
...his funeral, he quietly fell asleep in Jesus, and, we
...charitably hope, is gone to receive the reward of a
...good and faithful servant.

In his death, his bereaved consort and children
...are deprived of a kind and affectionate husband, a
...tender and beloved parent—and the Church of
...God, of a faithful, zealous & successful preacher.
...The amiableness of his natural disposition, im-
...bued with the spirit and temper of the gospel, ren-
...dered him an ornament and a blessing to every so-
...ciety with which he was connected.

At his departure, his church and people might
...well say, My Father, my Father, the chariots of
...Israel and the horsemen thereof.

Died, at Douglas, June 29th, 1823, Mrs. DIAN-
...THA WALKER, wife of Mr. David Walker, and
...daughter of Mr. Amos Rich of Sutton, in the 30th
...year of her age.

During a lengthy and distressing sickness, she
...manifested entire resignation to the will of God.
...In view of the near approach of death, she expres-
...sed that trust and confidence in God, and that
...faith in the Lord Jesus Christ, which disarmed
...death of its sting, and the grave of its terrors.

With calmness and composure she extended
...the parting hand, and bid farewell to her afflicted
...husband, her tender babes, and her aged and dis-
...consolate parents.

Amiable and affectionate, she lived respected
...and beloved;—and, in her death, her friends and
...acquaintance are consoled with the animating
...hope, that she is gone to rest in the bosom of her
...God and Saviour. [Communicated.]

NEW BOOKS.

SOON to be published at No. 50, Cornhill, Bos-
...ton, and 182, Broadway, New-York.

1. *Martha*, a Memorial of an only and beloved
...Sister. By ANDREW REED, author of "No Fie-
...tion."

2. *Hints on Missions*, by JAMES DOUGLAS, Esq.

3. *The Decision, or Religion must be all or is*
...nothing. August 16.

MURRAY'S SCHOOL BOOKS.

Stereotype Editions.

IN the press, and will soon be published by LIN-
...COLN & EDMANES, improved editions of Mur-
...ray's Introduction, Reader and Sequel, from New
...and beautiful stereotype plates. August 16.

SOCIAL HARMONY.

JUST published, and ready to be delivered to
...subscribers and purchasers at No. 40, Marl-
...boro' street.

Social Harmony, or a Compilation of Airs, Du-
...etts, and Trios, calculated for private devotion,
...most of which are fitted for the Organ or Piano

For also, a number of Anthems and Choruses,
...suitable for Churches and Singing Societies.—
...The whole selected from the most approved authors,
...by N. D. GOULD.—Price \$2.

Mr. GOULD respectfully informs the public that
...the second and last quarter of his school for teach-
...ing Penmanship, and Sacred Music, for the present
...season, will commence on Monday, the 18th inst.
...at the Hall, No. 40, Marlboro' st. Lessons on the
...Piano Forte will be given to those of the scholars
...who request it, by Mrs. Fish, Organist at Chau-
...ncy-Place Church. Those who wish to attend are
...requested to leave their names at the School
...Room.

MEDICAL SCHOOL AT BOSTON.

THE Lectures at the Massachusetts Medical
...College in Boston, will begin on the third
...Wednesday of November, and be continued daily
...until the third Wednesday of February following.
...It is presumed that the means now possessed by
...this school for promoting and facilitating the ac-
...quirement of medical knowledge in all its branches,
...are equal to those afforded by any American
...college, and commensurate with the advances
...made by society in the other departments of use-
...ful learning. As auxiliary to the several courses
...of medical instruction, the school is amply pro-
...vided with apparatus, collections, and opportuni-
...ties for practical demonstration; which, if aided
...by industry on the part of the student, is calcu-
...lated to afford him the same kind of information
...as that for which the hospitals and seminaries in
...Europe are usually visited. These auxiliary ad-
...vantages consist in a large and select medical
...library; a cabinet of a thousand anatomical pre-
...parations; an ample and well furnished chemical
...laboratory; a collection of specimens of the ma-
...teria medica; a suit of models and specimens for
...illustrating the principles and operations of me-
...dicine; a course of recent dissections, both pub-
...lic by the professor, and private by the students
...themselves; and lastly, an opportunity of acquir-
...ing practically medical and surgical knowledge at
...the Massachusetts General Hospital.

The following courses of lectures, begin and ter-
...minate at the periods which have been specified.
Anatomy and Surgery by Dr. Warren Fee \$30
Chemistry " Dr. Gorham " 15

Midwifery and Medical
Jurisprudence " Dr. Channing " 10
Material Medica " Dr. Bigelow " 10
Theory & practice of physic Dr. Jackson " 15

These constitute the regular course of medical
...instruction preparatory to a Medical degree. Stu-
...dents who choose, have the additional opportunity
...in the Spring season to attend lectures at Cam-
...bridge on Mineralogy, Botany, Natural Philoso-
...phy, and philosophy applied to medicine, as well
...as on various departments of literature.

As the Massachusetts General Hospital has not
...been completed so as to be accessible to medical
...students until within the two last seasons, it may
...be proper to give some account of the opportunity
...it affords for practical instruction to students dur-
...ing their residence in the city. The wards of the
...medical department have always furnished a suc-
...cession of interesting cases, both acute & chronic,
...which have been under the care of the professor
...of the Theory and Practice of Physic. Regular
...clinical lectures during the winter are given upon
...these cases, and students are admitted to the
...patient so far as to become experimentally conversant
...with the symptoms of their diseases, the
...operation and influence of medicinal agents.

As is common in large establishments of the
...kind, many patients resort to the General Hospi-
...tal to undergo surgical operations, rendered nec-
...essary by accident or disease. No other kind of
...institution affords equal opportunities for acquir-
...ing a practical acquaintance with operative sur-
...gery. Not only the operations themselves, but
...the treatment of the cases preparatory and con-
...sequent to the operation, and the progress and man-
...agement of convalescence, may be here studied
...and observed. The superior conveniences which
...a well arranged hospital affords for the accommo-
...dation of the sick, renders this institution a resort
...not only of the poorer classes, among whom is a
...large city, accidents and frequent occurrence,
...but of other individuals from a distance, who
...come with the expectation of relief from chronic
...maladies requiring surgical treatment.

The following is a record of surgical cases, and
...of operations performed in the Massachusetts Hospi-
...tal, by the professor of Anatomy and Surgery,
...during twenty months, from the opening of the
...building in September 1821, to June 1823.

1821. Sept. 21. Operation for Protrusion ani.
Oct. 18. Lithotomy. [from
" 23. Operation for Popliteal Aneur.
" 25. Operation for Fistula in ano.
Nov. 10. Fractured leg.
Dec. 9. Dislocation of the hip in the
ischiatric notch.

1822. January 6. Fracture of the thigh. [leg.
" 19. " Compound fracture of the
" 30. Removal of a portion of the
tibia.

Feb'y 5. Amputation of the leg.
" 19. Operation for Thymosis.
" 26. Removal of diseased toes.

March 9. Fractured leg.
April 22. Compound comminuted frac-
ture of leg. [the breast
" 24. Extirpation of tumour from
June 8. Comminuted fracture of
the Os humeri.

July 17. Amputation of the breast.
August 2. Compound fracture of both
patellae.
" 30. Removal of foreign substance
from the globe of the eye.

Sept. 20. Amputation of the breast.
Oct. 12. Extirpation of the parotid
gland.

" " Operation for prolapsus ani.
" 23. Operation for Fistula in ano.
Nov. 23. Operation for Catarrh.
" 28. Operation for Necrosis.

" 28. Removing tumour from the
foot.
Dec. 20. Operation for artificial popi-
liteal side.

1823. Jan. 15. Removing fragments of rib
Feb'y 5. Operation for catarrh.
" 18. Operation for ligamentous
aneurism, the iliac artery tied.

" " Facial nerve divided for the
douloureux.
" 25. Operation for phymosis.

" " Laying open a fistulous ul-
cer over the ribs.
" 26. Inferior maxillary nerve di-
vided for tic douloureux.

March 6. Fractured leg.
" " Operation for Catarrh.
April 4. Operation for Catarrh.

" 29. Operation for Necrosis.
May 26. Operation for Catarrh.
" 21. Fracture of the thigh.

" 26. Operation for Catarrh.
June 9. Operation for Fistula lachry-
malis.

" 11. Operation for Catarrh.
" " Operation for Catarrh.
" " Operation for Eversion of
eyelid.

The fee for attendance on the joint medical and
...surgical practice of the hospital, is reduced to ten
...dollars.

Besides the practice of the hospital, opportuni-
...ties frequently occur of witnessing the private
...practice of physicians, such as the condensed
...population of large cities is peculiarly calculated
...to afford, where the poorer class is numerous, and
...many of them the subjects of charitable institu-
...tions.

Board in the city may always be obtained at from
...three to four dollars per week. The medical class
...of the two last years has consisted of eighty
...students. 4w

LINCOLN & EDMANES, No. 53, Cornhill.

Have for sale, price 60 cents,
Nott's Sermons to Children; designed to pro-
...mote their immediate piety. (By This useful lit-
...erature has been so much approved, as to have
...been quickly passed through a second edition. It is an
...appropriate work for presents in Sabbath Schools,
...and for Sabbath School Libraries.

For sale, a great variety of Religious Tracts,
...published by the Evangelical Tract Society, which
...are sold at One Mill a page, from which low
...cost discount is made to Tract Societies. A
...Just published, The Bible Boy, in a Tract,
...\$1 60 per 100. August 9